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Significance of the Wounds

INFLICTED IN THE  
BODY OF OUR SAVIOR.

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BY REV. H. B. MILNER,  
Pastor of Cumberland Presbyterian Church, Paducah, Ky.

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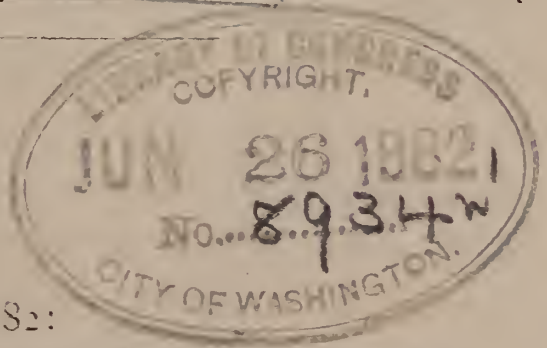
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## P R E F A C E.

These pages have been written with the two-fold faint hope of doing good and getting good. The good that was hoped to be done was the furnishing of some practical truth in such a simple manner that the commonest reader might peruse with pleasure and understanding. All technicalities and far-fetched illustrations, therefore, have been studiously avoided, and such language used as will render the ideas intended to be conveyed perfectly comprehensible.

My means and resources are so limited, that I have had recourse to no author—have not even a commentary in my little library. Whatever of error may be found, exercise that degree of charity that characterizes the true and good. After maturer deliberation and more consecration we have arrived to the point where we feel that if this little accomplishes any good we will be satisfied.

Hoping that it will be received as an humble and earnest effort to do good, I subscribe myself, most truly, a public servant.

HENRY B. M.

PADUCAH, KY., May 18, 1882.

## CHAPTER I.

### INTRODUCTION.

Perhaps there is not a proposition connected with the economy of the system of grace inaugurated for the salvation of the race more universally conceded by the thinkers and writers, ancient and modern, of the Christian world, than that the crucifixion of Christ was for the purpose of atoning for the sins of the world. It is expressly stated that "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." Also, that because of the infinite love of God, the Son was given, that the world, through him, might be saved and that he is the propitiation for our sins. These express declarations, in conjunction with all the teachings and precepts of Christ, ought to establish the idea of an atonement—a propitiation beyond all question,—and does to the minds of millions. But it seems that those things which, by their very nature and the evidence sustaining them, should admit of the least doubt, and require the fewest arguments for their unquestionable establishment, have been the most thor-



oughly ventilated by the scholars in every age of the world. Theologians have written thousands of pages and exhausted every argument to establish the fulness and extent of the atonement. They have discussed it from every standpoint; presented it in all its phases; expanded all its bearings and agreed generally on its purposes, and still the subject is discussed to-day with unrelenting enthusiasm. Baptism, the Communion, the Resurrection, have all been severely subjected to the same ordeal, and there are men below the mediocre to-day receiving some sort of a spasmodic impression that these subjects have not been sufficiently ventilated, and are wasting much precious time discussing them. The conclusions in these discussions and the deductions made are in many respects the same to-day that they were hundreds of years ago, and still they occupy the thoughts of some of the best theologians of the world. A great deal of this may be attributable to the fact that the majority of authors are particularly fond of investigating propositions that admit of the most satisfactory and indubitable solution. Not only this (i. e., this discussion), but all the miracles and parables of our Lord have been discussed, and their significance considered. Volumes have been written on the miracles and parables, and they have been preached from every pulpit in the

land. The crucifixion has had its share of ventilation. It has been presented as the fulfillment of prophecy. It has been argued that Christ was sacrificed to the ire and caprice of an infuriated mob. An order of theologians claims that it was a free will offering, and another that it was decreed and therefore inevitable. With all these various views and learned discussions, and with all these questions clustering around the crucifixion, there is yet a question that, if it has ever been considered, it has never been the privilege of the writer of these pages to peruse that consideration. Why was Christ crucified at all? Every one familiar with the laws and customs of the commonwealth of God will say without hesitation that Christ was a sacrifice, and that a sacrifice should be efficacious, its blood must be shed, for "without shedding blood there is no remission." Why was he not put to death in a less torturing manner as the sacrificial beasts were under the old dispensation? Or, if he must be crucified, why not tie his hands and feet with cords to the cruciformed piece of wood and pierce his heart, that his life blood might flow down on the altar? Or more directly, why did they put a crown of thorns on his head, drive nails through his hands and feet, and pierce his side? Another question: "Did those wounds in his head, side, hands and feet have any significance,

or were they inflicted merely as necessary to his death? It has never occurred to my mind that permission would have been granted to an infuriated mob to place a crown of thorns on the innocent head of the Son of God merely for the purpose of torturing him, or to manifest to the world to what an extent he was capable of enduring indignities without a murmur. Nor can I conceive that the merciful Father would have nails driven through his hands and feet, and a spear thrust into his side, merely to intensify his excruciating sufferings and exhibit his capabilities of endurance. True, when the transaction is viewed from a human standpoint, and when the enthusiasm and high stage of the burning anger of the actors and the morbid condition of society and government are taken into consideration, we can readily conceive that this method of crucifixion was adopted as a means of expressing indignation and wrath. When we go back in imagination to that awful hour, enter into the spirit of the raging multitude, imbibe the feelings of the disappointed Jew, have our moral sensibilities deadened by the malicious cries of the fiendish crowd, and have our souls contaminated by the infectious enthusiasm of the blasphemous rabble, we conceive that the crown, nails and spear were all instruments of torture, they never perceiving that there could be any sig-



nificance attached to any of them. But when every fibre of our moral nature is aglow with the effulgence of God's presence, and every vein of our soul is traced with Divine love—the Divine nature and the primary element of all purity,—and we begin to contemplate the transaction with these principles of extreme tenderness and compassion dwelling in our hearts and reigning supreme throughout the dominions of our whole moral capacity, we are at first filled with indignation, which in a moment gives place to pity. While we thus view the scene, prompted by the tenderness of love and pity for the suffering, we begin to enquire whether some other plan could have been invented for the salvation of the world, and sometimes in fits of enthusiasm we burst out in words like these: "Could not God have wrought the salvation of the world at one stroke and thereby, not only make a grand display of mercy and compassion, but also of His own omnific power?" However all these questions are to but little purpose, for we can only conclude that the crucifixion was the fulfillment of God's own plan, and therefore exactly right; and all questions appertaining thereto must be discussed from one standpoint, and that is, that our Savior was put to death in the manner described in the New Testament. Considering, then, that it was the fulfillment of

prophecy—a culmination of a regular process of development in the economy of grace, a legitimate transaction—the original question remains unanswered, viz.: Did the wounds Christ received at the hands of his malefactors have any significance? Having raised this question without any direct Scriptural proof, we shall now assume that the wound inflicted by the crown of thorns, and those in the hands and feet and side, all have a clear, spiritual significance. Having made this hypothetical assumption we shall proceed to its establishment in the fear of God and in the light of truth.

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## CHAPTER II.

### THE SOURCE OF PROOF.

Christ was sent into the world simply according to the law of sanctification, and this law was fulfilled by him in his life work, and in the laying down of his life for the sheep, to the letter and spirit. “The true law of every life is consecration to God,” and Christ left the celestial worlds of glory by this law. He lived a life full of events and episodes—a life of affliction and indignity by this law. He laid his life down and died for the

the salvation of the world by the same law. Sanctification, as taught in the Scriptures, is three-fold, and our Savior fulfilled its law in all of its bearings. In order that we may arrive at a better understanding of what is meant by our Savior coming into the world, and living and dying by the law of sanctification, it is necessary to trace the history of the term, and give its definition.

1. It means to separate.
2. To set apart for some purpose.
3. To devote to some purpose.

When God "created the heaven and the earth," and all things therein contained, and after the division of time into days and nights for the convenience and pleasure of the living beings and for the growth and development of all vegetation, and after the revolution of the earth had completed this division and was ready for its repetition, "God blessed the seventh day, and sanctified it." Seven is a number in the Hebrew expressive of fulness—completion, arising, perhaps, from the fact that on that day God completed the work of creation, which He crowned with man—a magnificent specimen of His wisdom and workmanship. In His wisdom He so arranged the planetary system of His creation, that it is necessary for a revolution of the earth to bring forth a day and night. The machinery by which this operation is carried on is



so minutely and accurately arranged, that, like the machinery of a watch that divides time into hours, minutes and seconds, the earth from the beginning, according to God's own arrangement, revolves seven times, marks off seven days and seven nights; then beginning at nothing, goes on through the same routine of revolutions for another seven days, and so on till time shall end. This seventh revolution being the completion—the fulness of time. God separated it—the day it made from the other six as a time to be set apart for rest, and devoted to purposes of holiness. It is evident that the seventh day—the time marked by the seventh revolution of the earth on its axis—possesses no particular elements of sanctity or holiness, nor has it any power over any other day to infuse holiness into the souls of those who live through it, but it was simply separated from the other divisions of time marked by the same action of natural law, and set apart to be devoted to holy purposes.

One more illustration: After God had manifested His power before the Egyptian king nine times to no purpose, or at least to no effect so far as the king was concerned, He selected another method of displaying His power and carrying out His purposes—the destruction of the first-born, both of man and of beast. When the destroying angel passed through Egypt invested with authority



from Heaven to execute this decision, he found all the first-born of the Israelites separated from the first-born of the Egyptians, and this separation designated by blood previously sprinkled on the lintel and two side posts. This was the first step in the progressive law of sanctification. When this initiatory and preparatory step had been taken and recorded to mark an epoch in the history of the commonwealth of God in the world, the Lord gave His law-giver a supplementary explanation of this law of separation and sanctification in an express statute, viz.: "Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine." That is, "separate them from all those born before them, and set them apart to be devoted to purposes of holiness." They were not made holy, but simply set apart; for if there was any holiness imparted, the first-born of the beast received as much of it as the first-born of Israel's children. God here began the process of sanctification, by which He intended to bring forth in the fulness of time an ideal sanctified man. It began in the blood, it was completed in the blood. There is still another scriptural illustration in which is brought out the third division of the definition of sanctification according to our discussion. At the institution of the priesthood, a very solemn

and significant ceremony was appointed. Moses was to take Aaron and his sons and separate them from all the other men of Israel; separate them from all the avocations of all other men; separate them from all the callings of all other men; separate them from all the offices of all other men, and set them apart by means of this solemn ceremony to be devoted to holy purposes, that is, that they might devote themselves to purposes of holiness. They had passions and emotions like other men, and were as liable to err as other men, and these passions and emotions and liabilities were not taken from them, nor were they made holy, as is shown in the sequel. The intoxication of Nadab and Abihu, their strange action and no less strange death testify to the absence of holiness in their hearts. It was not the intention of the Lord to make them holy according to our ideas of holiness, but to separate them from the avocations and offices of the other men in the commonwealth, as the beginning of a successive order, the culmination of which should be the sanctification of the King of Glory. The previous separations and sanctifications—previous to the separation of Aaron and his sons—were performed wholly by the officiating persons; but now the separation and setting apart only are performed by the officiating officer; the devotion to be performed by the

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individual sanctified. God sanctified the Sabbath. Moses, officiating for the Lord God of Heaven, sanctified the first-born, the Tabernacle, Aaron and his sons. The sanctification of the Sabbath is simply a conclusion of the Divine mind resulting from the fact that on it He finished His work and rested from all His works and He therefore considered this division of time entitled to a pre-eminence in the catalogue of days. The day—lifeless division of time—the passive factor in this transaction, it is true, had no power to deviate itself, but because the thing done is predicated on the fact that it was the beginning of a process that should continue to the beginning of the reciprocal sanctification, it carried with it the idea of devotion. When Moses sanctified the beast and the tabernacle, they were to be used by him [devoted] for holy purposes. When he sanctified Aaron and his sons, they having the will power, were to devote themselves to holy purposes.

Our proposition is that Christ was sent into the world by this law of separating, setting apart, and of devoting. In a discussion with the Jews in reference to his Sonship, and when the Jews accused him of blasphemy, he rebuked them with this question: "Say ye of whom the Father hath sanctified and sent into the world, thou blasphemest; because I said, I am the Son of God?" (John



x, 36.) The Father separated him from all the glorified host of heaven, separated him from the Holy Trinity, from the angels, from the thrones and glittering spires of the world of glory, from the sacred walks of the precincts of heaven, from the glory he had from the foundation of the world, from his equality with God, and set him apart from all these to devote himself to a life of perfect holiness—yea, to devote himself to a shameful death for the salvation of the world. Having been thus separated and set apart, he began his life work by devoting himself to the instructions and wants of suffering humanity; or rather he began the sanctification of himself, by devoting his time and talents to the alleviation of suffering humanity, and completed it by devoting himself, his life-blood, on the cross as a sacrificial altar for the sanctification of his followers. “And for their sakes I sanctify myself,” said he, in that famous intercessory prayer, “that they also might be sanctified through the truth.” He was the only person who ever fulfilled this law to its utmost limits.



## CHAPTER III.

### THE TEACHINGS OF CHRIST INDICATING THE LIFE CHARACTER OF HIS FOLLOWERS.

The term sanctification has gone through so many guises from the Sabbatical setting apart at the close of creation that all appertaining to its practical application is in shreds and fragments, and must be gathered up cautiously and linked together with care in order to get at that part that we must act in our lives as Christians. A little has been said here, and a little there. The shades of meaning the word has been made to convey in its uses in the Scriptures are as varied as the shades of the summer clouds that float through the air over our heads. Conceding all its meanings, we claim there is still another that has never been discussed—a light in which it never has been presented. We claim that it conveys the idea of a process that needed development, and that this development was completed in the death of our Savior and left as a model for us as Christians—as his followers—to correct and purify our lives.

It is necessary for us to go once more to the

life and times of Moses for the first link in the chain we are tracing. At the Aaronic consecration the great law-giver stood with the words of God ringing in his ears, and touched with the typical blood of a sacrificed animal the Levites' right hand, right ear and right foot. "This was his sanctification. It devoted every faculty and every power"—walking and doing—the right hand, the right foot—the first, the choicest faculties—the first-fruits of his life. He stood before God separated—his hands separated from the doing of wrong, from touching unclean things, from handling accursed things, and set apart to be devoted to the performance of deeds of kindness, to the performance of acts of goodness, devoted to the service of God. His feet were separated from the haunts of vice and immorality, and set apart to walk "uprightly and circumspectly before God." God was here inaugurating, step by step, a plan, the development of which should, in the "fulness of time," bring forth a fully consecrated Man—a Theanthropos, who should fill the ideal and submit a fuller model and give more explicit directions for making the pattern. After his appearance at that great assembly on the brink of the river Jordan where John was engaged in his preparatory work, and was baptised, he began his life work. He was doubly commissioned. The Holy Spirit

came down from God out of Heaven, assumed the form and bodily shape of a dove—one of the feathered tribe—and lighted upon his head as the divine attestation to John of Christ's origin and holy connection. That there should be another testimony—another witness, a voice from Heaven said: "This is my beloved Son, in whom I am well pleased." Immediately he was led up into the wilderness to submit himself to another ordeal, preparatory to entering upon his great and grand mission in the world. When he was come down he began to go about to do good; go about to devote himself and administer to the wants of suffering humanity. He walked with holy feet, separated from every contaminating influence, along the classic shores of the Sea of Galilee, and enticed poor fishermen to leave their nets and follow him. He walked from Judea to Galilee, from Nazareth to Capernaum, and making that the centre of his field of operations, he walked about all Galilee, teaching and healing all manner of disease everywhere. He walked, a living light to all the poor wanderers in darkness—a living reproof to the presumptuous Pharisee and the proud, common Jew. He walked into the Temple, and stood among its sacred altars and sowed the seeds of truth—taught those who worshiped there the idea of consecration. He walked to the bedside of the



poor, sick woman. He walked to the bier where lay the lifeless form of a little girl. He walked to the grave of a man dead and buried. Wherever his feet carried him he spake words of truth, and performed deeds of kindness. He made ointment of spittle and clay with his hand, doubtless his right hand, and anointed the sightless eyes of a poor, unfortunate human being, and sent him away with the glories and grandeurs of nature spread out before his seeing eyes.

When the bold, impetuous Disciple stepped out on the turbulent bosom of the tempest-enraged sea, and began to sink beneath its surging billows, the Savior stretched forth his hand and caught him and saved him. When the Scribes and Pharisees brought a sin-stained woman to him, and asked his judgment in the matter, he "stooped down" and wrote on the ground with the fingers of his hand. He broke bread with his hands, and gave it to the Disciples. He washed the Disciples' feet with his hands. His walk was holy and upright; his performances, his actions were all good and true. While he thus walked with his feet, and worked with his hands, his heart throbbed with goodness, his thoughts emanated from a fountain of purity, and his words fell from his lips touched with holy fire. His walk and all his actions were highly



symbolic. A sower went forth to sow, and some seed fell on stony places, and some on good ground. He walked over the field on his feet, and scattered the seeds with his hands. A man planted a vineyard. He walked over the ground on his feet, and dug the holes in the ground and set the vines with his hands. A man received five talents, and he gained with that five other talents. His feet carried him about his work—to the fields; to the brokers; to the exchangers, and wherever he went, and when he was there his hands did the work.

But our Savior must be put to death. Everything, like the sanctification of the tabernacle and the Levitical priest, must be separated and set apart by the sprinkling of blood that “speaketh better things than that of Abel.” Blood is the life of the animal, and it must be shed for the remission of sins and the sanctification of the blood-washed throng that hope for life in the blood of the covenant. The time soon came when Jesus, the Son of David, Christ, the Son of God, must lay down his own life, shed his own blood, sanctify or devote himself—“for their sakes I sanctify myself.” “Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down myself. I have power to lay it down, and I have power to take it again.” (John x. 17, 18.)

It would not have been a complete sanctification—a complete devotion—if he had not laid down his own life. If he had been seized by an overpowering posse of armed men, and dragged from the courts of heaven, and slaughtered like an animal, it would not have been a devotion. But he came himself—laid down his own life—shed his own blood. In the Garden of Gethsemane, when he bowed himself down on God's footstool; when he felt the sins of the world pressing down upon him; when agony almost intolerable boiled up in his soul, he began to shed the propitious blood, because he sweat great drops of blood. But this was not sufficient—too indefinite. He must devote himself on the altar, and satisfy the law fully. A crown of thorns was plaited and pressed down upon his head till the blood ran down over his holy temples. He was then led up to the cross and crucified. His wrists and ankles were not bound to the cross with cords, as other criminals were, but nails—iron spikes—were driven through his hands and through his feet. Blood came from his hands, and from his feet, and from his head, and from his side. All this for the salvation, sanctification and glorification of a lost and ruined world! How significant! Blood trickling down from the innocent hands and feet of the Redeemer of the world, sanctifying the altar, and fulfilling the law of sacrifices. Now, let

us take all these and trace them by the laws of analogy to their legitimate result, and endeavor to correct our lives by the consequences, if there is any meaning in this shedding blood. If not—if all our reasoning is false—let us endeavor to profit by the thoughts suggested.

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## CHAPTER IV.

### THE CROWN OF THORNS.

Of course the Jews did not intend any good to the world to result from the crucifixion of our Savior. When they plaited a crown of thorns and placed it upon his head they did not intend it should be an emblem of his kingship—an emblem of his being crowned “Lord of Lords and King of Kings,” in the kingdom of glory. They did not believe that any good could in any wise result from his life, and consequently no good could come of his crucifixion, more than ridding society and the commonwealth of Israel of the influence of his teachings. With them it resulted from a desire to protect themselves against fraud. It was a malicious procedure, a wicked mockery. He said he had power to build the temple in three days.



He should be king. A crown is indicative of glory, and they plaited a crown of thorns, indicative of the kind of glory that should result from his kingship; indicative of the ignominious death that was about to close his career. But God had a hand in the matter. He had already said, "the shedding of blood is for the remission of sins." Blood is the element of sanctification. A crown of thorns was placed upon his head to produce a flow of the blood that was for the setting apart, the sanctification of the mind. The blood came from the head, the seat of the intellect, the seat of the will, the seat of all the mental faculties. When we say mind, it will be understood that we do not refer to any particular faculty, as the will, reason, understanding, etc., but to the whole mind. We can not step aside from our chain of reasoning to enter into a metaphysical discussion of the mind—its faculties, their scope and nature; for we are discussing as a whole, and not as properties. This definition will suffice us: it is that part of our nature with which we think, will, and act. Nor shall we endeavor to separate and distinguish the mind from the province of the moral sensibilities; for we have an idea that the mental and moral are so inseparably connected that they are reciprocal in a majority, if not all, of their operations. Whatever the mental



receives, the moral receives. By methods of reasoning, we arrive at conclusions that certain courses, if persisted in, will carry us to evil consequences. The mental faculties having brought us to such conclusions, we are impressed that a different course would be better.

A man is a sinner, living under a delusion. The gospel—"the power of God unto salvation," is expounded to him. His mind is informed. His judgment is that he ought to change his course. His will refers the matter to his heart. The heart receives an impression, a realization, a conviction for sin. These convictions are evolved into the mind and referred again to the will. The will, as the executive part of the mind, makes a decision. They are like the senses of taste and smell. The olfactory nerves are delighted with the fragrance of the rose. The knowledge of the existence of a rose is at once conveyed to the mind. The essence of the rose, by chewing its petals or otherwise, is touched to the sense of taste. The knowledge of its existence is as quickly conveyed to the mind as by the acuteness of the olfactories. So with the heart and mind: the reason of the gospel is presented to the mind, the motives arising from the heart prompt to action, and the will determines the course of action. Without discussing these relations and this state of reciprocity, let us now

take up the idea of our plan. The mind is in a state of rebellion against God. It is in opposition to His operations and using all its subtle nature to drive away the influence of the Holy Spirit and does not delight in the law of God. The will is perverted, and all its decisions as chief executive of the mind are perverse. It acts contrary to the will of God, and if it were in its power would lock His mercies, unfurl the banners of "spiritual wickedness in high places," and wreck the moral universe. It is opposed to the scheme of redemption and the system of grace inaugurated by the Father and Son. The thoughts are reveling amid the transient, seeming pleasures of sin and wickedness; devising plans and seeking out inventions for the gratification of the avaricious desires. It is "enmity against God, not subject to the law of God, neither indeed can be." "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." The unsubjected mind, the low, groveling thoughts must all be brought within the purview of the mission of the Holy Ghost. "Be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good and acceptable and perfect will of God." Pe

changed in the spirit and temper of your mind, that your thoughts may not be conformed to the maxims, customs and sinful habits of the world. Christ shed his blood from his head, the seat of intellect, emblematical of the sanctification of all the mental faculties, that his followers should be complete in him, and instead of being absorbed, day and night in the affairs of the world and revolving plans for the amassing of wealth, they should be meditating in the law of the Lord. The priest was anointed and set apart by having the anointing element poured on his head, indicating that his mind should be separated from every other engagement—from every entanglement,—and devoted altogether to the care of the sanctuary and the study of the law of sacrifices. So was the blood from the innocent temples of the Lord Jesus indicative of intellectual separation. As the mind is the receptacle of knowledge, it is necessary that it be separated from all evil, and set apart for the reception of a knowledge of holy things, to be devoted to holy purposes. The memory needs separation and setting apart, that it may be devoted to the retention of holy, sacred truths. The judgment, the jury of the mental court, needs separation from evil, that it may judge between truth and error, weigh the evidences of the witnesses, and render a verdict according to law and evidence.



The perception needs separation from the contaminating influences of evil that it may perceive the truth, and discriminate between right and wrong. Having the mind in its entirety, with all its faculties separated from every shadow and appearance of evil; separated from the lusts and licentiousness of the world; separated from murders, adulteries, and all uncleanness of worldly-mindedness, renewed within its spirit, it is ready for devotion to God. A mind separated from every influence than that brought to bear by the love of God, with every thought inspired by the Holy Spirit, is guaranteed a peace "calm as a river," for the old prophet hath declared in an outburst of enthusiasm: "Thou wilt keep him in perfect peace whose mind is staid on Thee." This renewal of the spirit of the mind and purifying of the thoughts is produced by the sanctifying influence of the Spirit, of which the precious blood was a fitting representative. We mean the separation is produced by the sanctifying influences of the spirit brought to bear in conversion. The thoughts are trained for this holy and exclusive devotion by reading the Bible and meditating on its teachings. From this meditation and delight in the law we are soon found in that happy state in which we see God in everything. Our waking thoughts are seeking ways and means to please Him, and in our dreams we



would be "nearer" to Him. The thoughts are not circumscribed by the limits of prayer-meetings, public services on the Sabbath day; but the thoughts of such a mind can find exquisite pleasure reveling amid the grandeurs and glories of nature, because by such, nature will always be regarded as the handiwork of a merciful Father. The veriest little flower that blossoms by the wayside, and gives its fragrance to the soft zephyrs that fan its tiny petals; will be considered with exquisite delight, and handled with extreme tenderness, because the same Father made it who gave his Son for the redemption of the world. The laws of its germination, growth and development; the perfect shades of its comeliness; the interesting beauty and adaptability of the tint and hue of its coloring, are all dwelt upon with a kind of thrilling delight, and considered with the most cautious and exact calculation, because, through all the labyrinths and mysteries of germination, the resources of growth, and the forces of development, the wisdom and love of the Creator and Preserver of our lives are traced with unmistakable certainty.

As the mind unfolds the pages of the oblivious Past, and follows, step by step, the geological developments of the earth to its grand perfection, all along the "footprints of time" the impress of the same wisdom and love is seen. And when it goes

and dwells among the rolling worlds above us, and on aerial wings flies from star to star, calculates their distances, weighs their densities, measures their magnitudes, and circumscribes their orbal flights, it sees wisdom in the distances, wisdom in the densities, wisdom in the magnitudes, and wisdom in the flights. So in all the departments of science, the same dependence, the same wisdom, is seen.

But it is not confined to the world—oh, no! A chain is constructed out of the glittering promises of our Saviour and one end hung on the strong, never-faltering arm of the Lord Jesus, at the right of the great white throne in Heaven. The separated mind climbs the chain link after link till it reaches the domes and glittering spires of the mansions on high, and there with the seraphim that stand around the throne surveys the elysian plains of the glory world. Love, ineffable, unutterable, fills the soul, while the thoughts are mingling with such holy, such glorious things, and oh! how we long to “quit this mortal frame and soar to worlds on high.” Such thoughts are devoted to the service of God; devoted to the invention of schemes for the promulgation of truth; devoted to the study of the gospel and to the devising of means for the upbuilding of the kingdom of Christ. It will have no time for schemes of speculation, un-

less those schemes have for their object the glory of God. When God and his love fills the mind to the exclusion of all wicked thoughts, peace of conscience is the result. Our thoughts, led in the channel pointed out, will lead us to glory. The sanctuary, where the words of eternal truth are expounded and the system of grace is presented, will ever be considered a source of pleasure, because food for thought is served.

What more can I say than that if our minds were separated from every evil influence and filled to its entire capacity with God, there would be infinite pleasure in the flight of a bird, in the doleful twittering of the ugly frog, in the neighing of a horse, in the budding of a rose, in the falling rain-drop, in a ray of sunshine?

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## CHAPTER V.

### THE SPEAR.

“But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.”—John xix, 34.

When Moses led out Aaron and his sons from the congregation of the Israelites, the first step in sanctifying them for the priesthood was to take



water and wash them; emblematical of the pure life they were to lead, and symbolical of the pure and holy life of the Lord Jesus, the great High Priest forever. Water is a representative element, possessing the properties of purification and cleanliness. On account of its purifying properties, it has been essential to the pleasure and comfort of the races of men throughout all the ages of the world. It is noted, without any grounds for contradiction, that the purer the water, the more powerful it is in the dissolution and removal of uncleanness. But it is not only invested with the properties of external purification. Without it, the internal organism of the physical constitution would be incomplete; all its functions would not be exercised; the blood itself would be impure, and there would be no saliva to prevent dryness in the mouth. However, this is only an imperfect index to the important position this element occupies in the physical universe, and does not, in any way, concern the question at issue. Water is used by Ezekiel to represent the fulness and freeness of the plan of salvation. Inasmuch as it is used to slake thirst, and moisten and cool the parched lips, it is taken by our Savior to represent the soothing and satisfying effect of the love of God.

When fever burns our bodies and parches our lips, and when we are in a famishing condition,

there is nothing that slakes our thirst, cools our lips so soothingly, as pure, cold water. So when we are out on the barren wastes of sin and wickedness, all our moral nature famishing and dying, our hearts longing for some soothing balm, the love of God is shed abroad in our hearts by the Holy Ghost given unto us, to cool our burning spirit and satisfy our longings, by giving us the assurances of the forgiveness of sin. When our Savior was crucified, and a spear thrust into his side, there came forth both blood and water—the water to represent the “washing of regeneration”—the blood to expiate the crimes of a guilty race; for without the shedding of blood there is no remission. Both these symbols came from the heart of the Lord Jesus, who was already dead.

Long years ago, when looking through the vista of time, and noting the successive developments in the plan of salvation, the prophet saw them look upon him whom they pierced. The narrator of the transaction says it was done that the Scripture “might be fulfilled”—a favorite reason of this writer for many things that were done in the life and times of Jesus. It seems, however, that there is a more potent reason for the piercing of his side than merely the fulfilling of prophecy. He was already dead, and therefore did not need that additional imposition, that additional degradation,

to hasten his death. He was already offered, already crucified, had already completed the plan of salvation, but the representative elements had not all been exposed. These elements came from his heart, the seat of life, the representative seat of spiritual life. We are dead in trespasses and in sins, and need some resuscitating element, some revivifying influence, to restore us to life and fit us for perpetual living. That deadness is of the heart, the moral nature. It is a spiritual deadness, and the operative power in the restoration must be spiritual. It is a state of opposition to God, a lost state of darkness, from which we must be born, and this birth is brought about by faith in our Lord Jesus Christ, and the purification of the heart results from the application of the blood by the spirit. By faith we are justified, and faith alone carries us no farther than justification in the eyes of the law, and while we stand thus justified, by the grace of God—the “washing of regeneration”—we are made whole and fit for the Master’s use. The soul thus born from above is as pure as it ever becomes in this life. Its capacities and susceptibilities may be enlarged, but the purity of its nature is just the same. These elements coming from the seat of moral life, represent that the heart, the seat of moral life, is to be purified by the Holy Spirit,



buried into death with Christ. Make the fountain pure and the stream will be pure; make the tree pure and the fruit will be good and pure. All the impulses and impetuosities of our nature arise from our moral nature—from the heart. Here the reciprocity of the mental and moral begin. Certain influences, as immediate causes, are brought to bear and the impulses are to some kind of action, some kind of exercise. We see certain things from which we receive peculiar impressions. We are prompted at once to exercise our thoughts in the matter. We observe certain traits in the characters of individuals and intuitively we pass judgment upon them. Startling questions arise in society; we have impulses about the matter, and if our hearts are filled with the love of God, the promptings will unquestionably be for the glory of the Divine Father. With the heart and mind purified—Christ living in the soul, touching all its fibres with the power of his love, sitting as umpire in the mental nature, governing the mainspring of action, holding the reins of thought and feeling—the very nature of such a life will be sanctification. The mind has been separated from evil. Evil influences bend it not. The heart has been separated from evil. Evil influences prompt it not. Thoughts are sanctifying themselves in devo-

tion. The impulses, the promptings of the heart are devotion, and sanctifying themselves in devotion. The desires are separated from evil and prompted by the Holy Spirit. The affections are separated from evil and controlled by divine influences. It may be truly said of such an one that the "kingdom of heaven is within you," and that they are "vessels unto honor." This is in brief the sanctification of the heart.

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## CHAPTER VI.

### NAILS IN THE FEET.

When Aaron was sanctified, his big toe on his right foot was touched with the consecrating blood, signifying that he should walk in holy places. His life was to be an example, a pattern, for those who came after him. His life was typical—an outer typical of an inner. Christ was one with the Father in Heaven, a Spirit, but when he was separated by the wisdom of the Three from the God-head, he took upon himself the form of sinful flesh and became a man, with all the faculties and parts of the human being. He had feet to walk with, to carry him about to do good, and

hands to execute the decisions of his will. While he was on earth, he inaugurated a spiritual system, and by that system he makes all Christians complete in him, "having come in the unity of faith, and of a knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ, that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive: but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." By this plan we are represented as having spiritual feet and walking spiritual walks. The natural feet are the natural means of locomotion, and on these feet the body moves about from place to place that we may engage in the business affairs of our lives, and pursue our vocations.

There are two ways from this world. One leads to the mansions above, where all is bliss and glory; the other to the dungeons below, where all is darkness and misery. We are walking on these—either on the narrow or on the broad. As we



walk on our feet, and move along over the surface of the earth, so we are regularly moving along in life—moving on to death. The unholy man, the poor, miserable, darkened sinner, walks along the the broad road that leads to death and ruin on his unholy feet. The incendiary creeps along on his unholy feet, in the stillness of the night, enveloped in its darkness, to perpetrate his fiendish design. The robber skulks along the narrow, dark alleys on unholy feet. The assassin walks along on his unholy feet, seeking to dispatch the life of a fellow being. The debauchee walks on unholy feet to the halls of debauchery. Young men on unholy feet walk along the haunts of revelry and dissipation, and young ladies frequent the ball room, the theatre, and on unholy feet dishonor God and sport with religion. When we see all these forbidden paths frequented by teaming millions of intelligent young men and young ladies who are gradually and surely walking down to hell on their unholy feet, we want to find some means that will purify the fountain—the motive power; separate the feet from these unholy purposes, and sanctify them to God.

Back to our idea of sanctification. Our Savior shed his own precious blood from his own holy feet—a representative procedure, representing that the feet of all Christians are to be carefully and

entirely separated from all the forbidden paths of vice and set apart to be sedulously devoted to the service of God.

As the mind is to be separated from lustful speculations and the heart from evil and licentiousness, so must the feet be separated from every forbidden path; separated from the path of dissipation; separated from the haunts of drunkenness and debauchery; separated from the ball-room, the theatre and all conceivable paths that lead to sin. When this separation is carefully and minutely made, the feet are set apart—sanctified—for a purpose, to be devoted to the service of God.

Shall we stop here to inquire what our feet—our walking—have to do with our religious character? What have our feet to do with serving God? Why should the feet need such scrutinizing separation from all the paths and places of sinful pleasure? Go to God's word for the answer. "As ye have therefore received Christ Jesus the Lord, so walk ye in him." "Walk in wisdom." Walk in the Spirit, and ye shall not fulfil the lust of the flesh." Our Savior went about doing good, and he shed his blood from his feet, representing that our feet should be used to convey our bodies to places where we might do good. It is evident that contamination arises from certain influences, and hence it follows that those in-

fluences are unwholesome and incongruous with the principles of our holy religion. That we may not be tainted with that contaminating virus; that its poisonous substance may not be infused into our nature, it is necessary for us to guard our footsteps and circumscribe our daily walk. We need no express command, no Bible words, to teach that lustful walks are inconsistent with holiness. We see that those persons who frequent the ball-room, the theater and other places of vice, are never eminently spiritual: they always exhibit more gayety than spirituality—more worldliness than zeal. This cannot be disputed, and therefore it shows conclusively that these places and influences are to be religiously avoided and prayerfully shunned. The temple of God hath no agreement with idols; neither do any of these places of dissipation and revelry have any agreement with the sanctity of religion. Then separate your feet from every evil and walk the heavenly road, looking to Jesus for guidance. Devote your feet to the service of the Lord Jesus, and follow his footsteps along the pathway of life. If he lead you in stone wall sanctuaries, with carpeted floors and cushioned seats, follow him. If he lead you in the log cabin by the wayside, with split logs for seats, follow him. If he lead you over the snow-peaked mountains, among the heathen, follow him. De-



vote your feet to his service and he will not forget to honor you.

How beautiful are the feet of those who bring glad tidings of good things! Yea, figuratively, how beautiful are the feet of all who walk uprightly and circumspectly before God, with their feet separated from all the paths of sin. "Walk by faith and not by sight," having your spiritual feet purified, and your walk will honor God.

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## CHAPTER VII.

### NAILS IN THE HANDS.

When Moses sanctified Aaron he touched the thumb of his right hand with the consecrating blood. He did this, signifying that the hands of the priest were to be separated from all secular and sinful uses, and devoted to actions of holiness. The hands being the instruments of action, the executors of the executive, it was necessary that they should be separated from all evil. True, the hands act only in response to the will, but in the doctrine of priesthood sanctification, the idea of setting apart and devoting to holy purposes, the whole man was set apart,—the head, the body, the

feet and the hands. This was an external, typifying an internal sanctification. "Touch not and handle not" was as much a doctrine, a precept, with them as it is with us of the present dispensation.

Our Savior has given the feet and hands a spiritual turn and demanded their devotion to him and his cause. The hands, we have already said, are the instruments of action, and by their manipulations and obedience to the behests of the will, nine-tenths of our sins are committed. The murderer takes the glistening dagger in his hand and skulks on his unholy feet in search of a victim, and when he has found him, with an unholy hand he plunges the dagger to his victim's heart. The assassin takes his dagger in his hands, grinds it with his hand; or his pistol or gun he also takes in his hands, and with them he loads and charges these implements of destruction. With the same unholy hand he pulls the hammer back that is to strike the cartridge, and with the same hand he pulls the trigger that lets it down again. The burglar takes his tools, and in the stillness of the night picks the lock that fastens his neighbor's door, with his hands. He picks up the articles of his burglarious intention with defiled hands, and in his hand carries them away to be devoted to his own pleasure. The gambler holds his cards in his hands, manip-

ulates them with his hands, and gathers up his ill-gotten gain with his hands. The bar-keeper, who draws a pall of sorrow and sadness over many a once happy home, draws his liquor and measures it out to his quaffing customers, with defiled hands. We execute the majority of the decisions of our will, the intentions of our hearts, with our hands. If our hands are so important and stand so prominently before us, ready to touch unholy things and handle them to the damnation of our souls, ready to execute every decision of the will, whether good or bad, how aptly do they represent that faculty of our moral nature which is exercised in the committing of sin! How amply do these illustrations serve to show that it is necessary for this faculty to be separated from evil influences and wicked purposes! In an unguarded moment we may reach forth the hand and commit a deed that will sink the soul forever in hell. With the hand we may commit murder, burn a city, or scuttle a ship. They must be separated from all these perpetrations of wickedness—all these acts that darken the soul.

When our Savior's innocent hands were nailed to the cross, his life-blood came trickling down his hands, signifying that our hands should be separated from all these wicked actions and set apart to be devoted to his glory. Separate them from



doing things that good will not come out of, and devote them to the performance of such things as will result in God's glory. We have no right to devote our hands to the making of bread, unless it be done with a view of sustaining life, that we may do something in some way to help on the cause of our Master in the world. When we lay our hands to the plow, we must remember that God gave us our hands, the ground, the horses and the material from which the plow is made, and a part of the result of our labors should go to build churches and spread the gospel. "Whatsoever thy hand findeth to do, do it with thy might," and devote result to the Father in Heaven who gave you the hands.

The right hand represents honor and friendship, and the Lord Jesus himself used his hands as instruments of action and expressive of his sympathy and friendly feeling toward the suffering. He took a damsel by the hand and said, "Arise." He touched a blind man's eyes with ointment he made of spittle and clay with his hands, and he touched the ear and tongue of a deaf and dumb man with his hand. He took Peter by the hand when he was sinking beneath rolling waves of Galilee. Peter and John were going up into the temple, when Peter took a poor beggar by the hand and raised him up and sent him on his way rejoicing.

There is always a certain thrill in a hearty shake of the hand, and how much more if the action is prompted by an honest heart filled with the Holy Ghost. Then if the hands are carefully separated from every evil action, and prayerfully devoted to the performance of good deeds, these hands are sanctified, according to the law of the Levitical sanctification.

We have now reached the conclusion of our investigation. With a mind separated from all evil, to act in conjunction with a heart purified by the love of God; feet separated from all the paths of wickedness, and hands devoted to the performance of good deeds, we have a man "complete in him who is the head over all," ready to devote himself entirely, soul and body, to the glory of God. Such a man will not be found in any of the popular places of vice, such as saloons, ball rooms, and theatres. It will not be necessary for the minister to go and see him every week in order to get him to go to church on Sunday. He will always be found in his pew, and his money will always be ready to support the gospel. "Nearer my God to Thee" will be the sentiment and desire of his life.









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